

THE  
**ANTIMASONIC REVIEW,**  
AND  
**MONTHLY MAGAZINE.**

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ANTIMASONRY AT LEAST 2230 YEARS OLD !

START not, gentle reader. I do not mean to say that William Morgan was killed 2230 years ago, and that the opposition to the Masonic institution, which has arisen from that flagrant outrage, has continued from that period to the present. No, reader ; I well know that event took place on the night of the 18th of September, 1826.— Neither do I mean to say, that there has been a continued opposition to the Fraternity during that long period, for how could a body, or institution, be attacked for 2187 years before it had an existence ! But the simple fact that I allege, and which I shall support by competent testimony, is, that *one* of the leading principles of Antimasonry, was advocated by that eloquent Athenian orator, Lysias, in a public oration, delivered shortly after the expulsion of the thirty tyrants from Athens, which took place B. C. 401. The principle I allude to, is, that oaths taken for the injury of the state, of religion, or of the world, are not, and cannot be obligatory. So far from this, that it is the imperative duty of every one who has any such oaths, to violate them. The following extract from Lysias, is an acknowledgment of that principle in all its length and breadth.

“Καὶ τὰς ὀρκίαις, εἰ ἐσωφρόνουν, ἂν ἂν ἐπὶ μὲν τοῖς τῶν πολιτῶν κακοῖς  
 πρὸς ἐνομιζόν, ἐπὶ δὲ τοῖς τῆς πόλεως ἀγαθοῖς ῥαδίως παρέβαινον.”

Collectanea Græca Majora, edited by Andrew Dalzel, F. R. S. E., &c., vol. 1, second American edition, from fourth Edinburgh edition, printed at Cambridge, (Mass.) 1811, page 138.

I subjoin the following translation:—"And truly, if they were of sound mind, they would not consider those oaths obligatory, which tend to the injury of the citizens, but would, unhesitatingly, violate them for the good of the city."

I leave the subject with a single remark. If a Pagan consider the claims of a city too imperious to be set aside by illegal oaths, shall we consider the claims of our country, of the world, and of religion, of so little consequence, that they may be set at naught, by the impious oaths of the Masonic fraternity?

PHILARETES.

The interesting extract communicated by *Philaretes*, reminds us of the opinions of Cicero, respecting an oath, recorded in his *De Officiis*. Having perused them, we furnish the following sentiments.

#### THE NATURE OF MASONIC OBLIGATIONS.

The work of Antimasonry is done, when all reputable men abandon Freemasonry. We do not flatter ourselves with wresting the system of secret iniquity from the hands of knaves; we expect to leave it in their hands only; where all honest men will be on their guard against its wiles; where it will be as a snare set in the sight of the bird, and none worth taking will be caught in its toils.

We have occasion to rejoice in the number of the righteous, who have forsaken the lodge-room; in the number, who have publicly wiped the stain of Freema-

sorry from their skirts ; and, in the number who are shaken by the mighty power of truth, on the deep foundations of their attachment to the mystic order.

A Mason converted to Antimasonry, is two-fold gain : once in the loss to the enemy, and again in the increase of our ranks. None are truer to our cause, none are more dangerous to Freemasonry, none are so hated and dreaded by the adversary, as renouncing Masons. The great obstacles in the way of renunciation, are *pride* and *the oaths*. The true history of the Order, and the public estimate of its character, made at the polls, will effectually cure the *pride* of Masons ; but the oaths require different treatment : while they are regarded as obligatory, death itself will not separate good men from the bad Fraternity. For this reason, we give "line upon line, line upon line ; precept upon precept, and precept upon precept ; here a little, and there a little," to show, that Masonic oaths are unholy, profane, and not binding, (except to repentance,) on earth, or in heaven.

Masonic oaths are wholly *promissory*. A *promissory oath* is not void merely because it was obtained by false pretences, although a simple promise is ; for something, in an oath, is due to the holy God, which the subtilty of man may not cancel : but a *promissory oath* to do evil, is void by its nature, under whatever colour of pretence it was taken ; for the holy one can never hallow crime, nor can the fear of God be plead, by any sophister, in excuse for *disobedience* to divine commands.

A *promissory oath*, obtained under false pretences, is of a suspicious character. The fact that Freemasonry used fraud, to a high degree, in order to induce us to take, upon our life and soul, the obligations of a mystic brother, is ground of just suspicion, that all is not morally right in the oaths of the institution. Upon a faithful examination, adhering Masons will find, that the oaths, *literally*, require us to cover crimes ; to apprize of approaching danger, coming in any form ; to relieve from distress, in any shape ; to help out of difficulty, right or wrong ; and to pledge

our bodies in sacrifice to the Masonic knife, should we ever wilfully refuse to acknowledge the sign, or token, and to obey the summons of a brother Mason, under any circumstances whatever.

These, and other like promises and pledges, under penalty in the oaths, are morally wrong. An oath of God does not change their nature; it rather makes them of a more dreadful cast. No qualification is attached particularly to them, but to the whole oath, there is a qualification, which, to our judgment, affects not one point only in the oath, but the entire oath, and destroys it altogether. The blinded candidate is informed, at the taking of each oath, *that it contains nothing inconsistent with his duty to God, or his country.* But the oaths contain the points of the obligations recited above, which all will acknowledge, are inconsistent with our duty, both to our God and to our country: therefore, the oaths are either nullified entirely by their own qualification, or they are morally wrong without a qualification, and, in any case, not binding upon the life, or conscience.

We agree to blame Ulysses, who having sworn with the kings of Greece, to protect the beautiful Helen, afterward feigned madness, to avoid the fulfilment of the obligation: we all admire Regulus, who redeemed his oath to Carthage, by returning from the Senate of Rome, and yielding himself voluntarily to his prison. It was inconvenient for these men, to keep their oaths, but it was not morally wrong; they swore to their hurt, but Regulus changed not, and he has the reward of glory.

On the other hand, we blame Agamemnon, who offered his daughter in sacrifice to Diana; and the earlier vow of Jephtha, to the same point. They had sworn without a qualification; they were taken in the snare; they disobeyed one of the first laws of nature, and of revelation, in slaying their only daughter, with their own hands, seemingly to honour God! They did it in the pride of the heart, as Herod beheaded John, more, we must think, to receive honour of men, than to secure the divine approba-

tion. Or, if it were from a sense of duty, as *Idomeneus* slew his son, mankind agree, that it was a mistaken sense of duty. Abraham was tried in this way, by Him whose right it is,—but no man can lawfully assume such responsibility; no man may be allowed so to try himself; to take another's life, and plead an oath of God in excuse for it.

An oath is a holy tie; he that violates it, offends against heaven. But how absurd it is, to bind one with a holy tie, to commit an unholy act! We may be bound in things innocent, to faithless men; but to the faithless, or the true, we may not be bound by any tie, to conceal their crimes; yet such is the oath of Freemasonry. The first oath of a Mason, is of this kind, *viz: to conceal a crime*. The Apprentice is sworn, "ever to conceal, and never reveal" Freemasonry. Freemasonry is a gross imposition, rotten at the core, and false in all its parts. It is a crime; every reflecting Mason will find it so; and, being so, it is itself, a moral stain which the honest Mason is bound to wipe both from his character, and from his conscience. Instead of hugging the offence, in the name of *good faith*, he ought, in the exercise of common honesty, to expose it. Instead of allowing his oath, to cover this dangerous fraud upon the public, he should regard it as an oath extorted by a highwayman, or drawn from him by a traitor, which, to keep, is to license their crimes, and to be a partaker of their guilt.

It is no uncommon thing, in a hundred Masons, to find one, who regards seceders as no better than dead men, whom Masonic mercy suffers to live: a large number consider their seceding brethren as polluted in mind, and abandoned in principle. The calumny uttered by bold disciples of Hiram Abiff, is repeated with readiness by the more timid brethren; they expect to find many crimes and follies in the lives of the *forsworn*; and, therefore, they believe the very whisper of Antimasonic knavery, as they do the antiquity of Freemasonry, against history, reason, and common sense. To them, it is easy to believe, that COLDEN is not at all times sane: SUMNER is looking for a higher office,

and the renunciation of CHRISTMAS is a forgery! But most difficult it is, to believe, that Freemasonry is of British origin, of bar-room memory, and of impious growth.

They are excusable, because they know no better.—Theirs is the sin of ignorance. They are like Saul the Pharisee. Some we have known, arrested, humbled, and changed, like Paul the Apostle, to preach the same Anti-masonic doctrines they before had persecuted. All the wise *will* change, when they have come to the light of the knowledge of the truth: Van Rensselaer, Milnor, Poinsett, Hill, Bedell, Walworth, Marshal, Jackson, and Clay. They are not the men that Freemasonry makes them appear to be; they are not knaves—which the spirit of Freemasonry teaches them to be; they are not friends of the secret works of darkness, which Freemasonry indicates, by the honours conferred on them. They may rail at ex-masons, and revile the opposition to Freemasonry: too many of them do; but it is because they mistake both the spirit of that opposition, and the true character of Freemasonry. Time and observation will correct their error; and the prospect is, that the younger portion of the brethren, at least, will soon find, in the relief from public cares, more time and leisure to correct their error.

“The tie of an oath, is the most sacred obligation in nature.” By it we are bound to keep faith with an enemy. By it we are bound to sacrifice our comfort, our convenience, our property, our earthly hopes: for, all this may be morally right; may be the method which divine Providence takes, to humble our pride, and to teach us our dependence: it may be the form in which the Sovereign Arbiter of events prefers to try our faith and patience, rather than by sickness, maiming, or loss by fire. Therefore, it is our duty to submit to, and obey, the terms of such an oath, however it may affect our private convenience; but the moment it requires us to do what is morally wrong, to transgress the divine commands, to obey the unknown laws of a false order, and to conceal the crimes of a brother, at the peril of life, the HOLY ONE cannot sanction it,

neither can his name sanction it. The calling upon his name, in the form of such an oath, does but increase the guilt. The deceiver who practises iniquity under the garb of charity, is the most blame-worthy of sinners; and, if, by *impious craft*, he has cunningly sworn the dupes of his guilt to "SECRECY, CAUTION, and SILENCE," how much to be dreaded, and accursed is he, above all transgressors! To rob men of their money, and to rob young men of their precious time! to lavish these gifts of kind Providence upon sensual enjoyments, and selfish lessons, in the name of Solomon, and of charity! to cover the deceit with religious rites; to swear with the recklessness of a pirate, in many oaths, having bloody penalties, to keep all the fraud a secret! How perverse, how desperate, how opposed to the purity of heaven!

Such are the oaths of Freemasonry. They begin swearing the candidate to he knows not what; in the oath of an Entered Apprentice to conceal the mysteries of Freemasonry, which are a great fraud upon himself, and upon the public, under penalty of having his throat cut; swearing him in the Fellow-craft's degree, to answer and obey ALL the signs, summonses, and tokens, given, sent, or thrown to him, by the hand of a brother, under penalty of having his heart torn out; swearing him in "*the sublime degree of a Master Mason*," to obey the grand hailing sign of distress, at the imminent peril of his life; to apprise a brother of *all* approaching danger; to go on his errands; to keep all his secrets, excepting, by name, murder and treason, and these *at option*, under penalty of being severed in two; swearing him in the Royal Arch degree, to *espouse* the cause of a companion, right or wrong; and to keep all his secrets, *without exception*, or murder and treason, by name, not excepted, under penalty of having his skull smote off; and swearing him in the Knight-Templar's degree, to help, aid, and assist, with his *counsel*, *purse*, and *sword*, all poor and indigent Knights Templars; and to go the distance of forty miles even barefoot, and on frosty ground, to save the life, and



relieve the distresses of a Brother Knight, under penalty of having his head smote off, and placed upon the highest spire in Christendom! And, as if the falsehood, crimes, and blasphemies of the order, were not secure in the keeping of all these oaths, with their barbarous penalties, a new and strange, and most damnable invention is found, to stamp and seal the iniquity deep in the heart, and plain on the forehead. A new thing is contrived; a guard upon the guards of Freemasonry; a seal upon the oaths, in a penalty upon the soul of the candidate!

Among the inventions of Freemasonry, the *sealed obligation* stands horribly conspicuous. To the untutored mind, it is absolutely incredible, that sober men should, with any form of words, pledge each other in a goblet of wine, making use of dead men's skulls, for their drinking cups! How utterly inconceivable, that men, who, first opening the encampment, kneel and repeat the Lord's prayer, should come, before they part, to mock the Almighty with this mingling of his name in the ceremonies of the skull, to curse the soul of a fellow creature, should he ever wilfully speak evil of a brother mason, before his face, or behind his back! But it is even so; and this in the thirteenth degree of Masonic learning, when thirty more degrees are yet to come, according to the decree of the Sovereigns!\* Any man who will steadfastly observe such oaths, might keep the oath of a robber, and covenant with banditti. Such an oath, Cicero condemns; such an oath piety resents, and common sense abrogates.

\* See Freemason's Library, 2d ed. p. 317.



## THE CHARITY FUND.

"We help the poor in time of need,  
The naked clothe, the hungry feed,  
'Tis our foundation stone."

THIS indispensable appendage of a modern lodge, formed no part of the mystery of Freemasonry, in its commencement. It is worthy of note, that the Order lay not a claim to any particular act of charity in all antiquity. They have had, if we believe them, Grand Masters and Grand Lodges, from Nimrod to Anthony Sayer; but neither a Grand *Treasurer* nor *Secretary* is named, or claimed, until after 1720; and the earliest record of Masonic almsgiving, is still forty years later.

April 25th, 1723, Grand Warden *Anderson* called over the list of Lodges, "for no *Secretary* was yet appointed." *Book of Constitutions*, 2d ed. p. 115. On the 24th of June, of the same year, *William Cowper, Esq.* was chosen *Secretary*; *Idem.* p. 116. A charity fund was first proposed 21st of November, 1724, by the duke of Richmond, Grand Master, and a committee appointed to make report upon the subject: 27th November, 1725, that report was read, embracing laws to govern the future charity. "Yet no *Treasurer* was found until 24th June, 1727, [when] *INCHQUIN, G. M.*, requested brother *Nathaniel Blakerby, Esq.* to accept of that office." *Idem.* p. 179.

The report of the committee upon the subject of the fund, proposed to form it by voluntary contributions of the Lodges, at the Quarterly meetings of the Grand Lodge; but to the great shame of the fathers of this benevolent society, they had no mind to give their money to its proposed charity fund. Two years elapsed, before the appointment of a treasurer, and it seems, by what follows, that his appointment was made to spur their liberality.

and not to preserve the fruits of it. "At last, this good work of *charity*, was begun at the Grand Lodge, 25th November, 1729, Kingston being Grand Master, and, in his absence, D. G. M. *Blakerby*, the Treasurer, in the chair; who, after a warm exhortation, ordered the lodges to be called over a second time, when some *Officers* gave in the benevolence of their respective lodges; for which they were thanked, and, their *charity* being forthwith recorded, was put into the hands of the treasurer, as a hopeful beginning."—*Idem*. p. 179.

No wonder the Grand Treasurer was warm in his exhortation. To be two years mocked with an empty bag, to hold the charity of Freemasonry, was enough to rouse his spirit. It was high time to sell the bag, or to put something into it, when, in the fifth year of the project, in the twelfth year of Freemasonry, A. L. 5729, some officers gave so much to the fund, that their *charity* was recorded, "*as a hopeful beginning.*"

Giving is a habit which the institution of Masonry is unapt to teach, or its pupils were dull to learn. The voluntary contributions were from that time abandoned in despair, and a new mode was adopted, 27th December, 1729, which continues to this day, and is uniformly the method of forming, in part, the *General Charity Fund*, wherever we are acquainted with the habits of the order, *to wit*:—that every new Lodge, for their constitution, or charter, shall pay a sum towards this *General Charity Fund*.

It is remarkable what a tendency there is in human affairs to extremes. From this, Masonic charity is not exempt. We have seen how slow it was to begin; how prudently it appointed a Treasurer before it had a dollar to entrust him with; how, in despair of employment, he implored a donation, thanked the donors, and recorded their charity, in the twelfth year of Freemasonry. Who could have believed, that, by the fifteenth year of Freemasonry, the Charity Fund would be so great a favourite with the fraternity, that Masons made it the principal

receptacle of their bounty ! It would seem, however, by the infallible records of the Grand Lodge, that noblemen, and others, made the Grand Treasurer their chief Almoner, so early as 1732; for it being signified, 8th June, 1732, "That, notwithstanding the *general charity*, some poor brothers had molested noblemen, and others, (being *Masons*,) with private applications for charity, to the scandal of the *craft*; it was resolved, *that any brother who makes such private applications for the future, shall be for ever debarred from any relief from the Committee of Charity, the Grand Lodge, or any assemblies of Masons.*" By this official record, in the *Book of Constitutions*, p. 181, it appears, that "*private applications for alms,*" were disallowed, and that the whole stream of fraternal charity, flowed through the General Charity Fund: a remarkable change, to have taken place in the lapse of three years.

Dost thou not perceive, dear reader, the beautiful operation of the Charity Fund? The most ancient and honorable society, being animated with the noblest designs of benevolence, the poor brethren called, with confidence, upon the rich for an offering. "No," said the rich *Masons*; "*private applications molest us, and bring scandal upon the craft; apply to the General Charity Fund,*" *which was empty.* Thus they rid themselves of the hungry, and, at the same time, saved their money. For years, the General Charity Fund continued a *minus quantity*. However, not every drop of mercy that fell into its capacious bosom, flowed forth to supply the wants of the poor; but the accumulation of the fund was very slow, under the pressure of all the drafts made upon it by poor *Masons*, who molested the nobles, NOTWITHSTANDING the general charity. In 1738, the Grand Treasurer resigned, and, for want of another, the first duties of his office devolved upon the Grand Secretary. We hear no more of it, until 1741, when Earl Morton, Grand Master, "presented a staff of office to the Treasurer, of neat workmanship, blue, and tipped with gold, and the Grand Lodge resolved, that this officer should be annually

elected, and, with the Secretary and sword bearer, be permitted to rank, in future, as a member of the Grand Lodge."—*Preston*, p. 191. *Ed. of 1804, Portsmouth, N. H.*

We find no mention of Treasurer again, until the marquis of Carnarvon, in 1754, "presented to the Grand Lodge, a large silver jewel, gilt, for the use of the *Treasurer*, being cross keys, in a knot, enamelled with blue." The similitude of this jewel, will be found in all parts of the earth, gracing the Masonic landlord's sign: first known seventy-six years ago.

"The Grand Lodge voted, among other charities, fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were Masons, in Prince Ferdinand's army." *Idem*, p. 201. This is the earliest record of any act of Masonic charity which we have seen; it appears to have been remitted to Germany, 15th May, 1760. *Gent. Mag.* Vol. 30, p. 44. A poor soldier, *not a Mason*, had no part in this charity, however deserving as a man.

Who was Treasurer, after Mr. Blakerby, or how the fund increased, is not recorded by any historian to our knowledge, until the 27th of October, 1769, when the Grand Lodge resolved, "That the sum of £1300, then standing in the names of Rowland Berkely, Esq., the Grand Treasurer, and Mr. Arthur Beardmore, and Mr. Richard Nevison, his sureties, be transferred into the names of the present Grand Officers." *Preston*, p. 207. After six years, they raised £5000, by a *Tontine annuity*, and began at an estimated expense of £6000, to build their first hall, the splendid Freemasons' Hall, in Great Queen street, London.

The fees of constitution, initiation, &c., had been, previous to this, several times *regulated*, and uniformly *advanced*, but the expenses of the new Hall, still involved the Society in a debt of £2000. The increase of their business, induced them to appoint an assistant Grand Secretary, with a salary of £100 per annum, drawn from the *Charity and Hall funds jointly*. *Preston*, 223. This partnership of the funds, it is feared, was wholly at the expense

of the Charity Fund ; for the Hall Fund was incompetent to meet the expenses of the building, and either the Charity Fund paid the Assistant Grand Secretary, or he entirely failed of his salary. That this is not an unwarrantable conclusion, the following will show. "On the 8th of January, 1783, a motion was made in Grand Lodge, and afterward confirmed, that the interest of *five per cent. on £1000, which had been advanced for the purposes of the Hall, from the Charity Fund*, should cease to be paid ; and further, *that the principal should be annihilated*, and sunk into the Hall Fund. In consequence of this resolution, the money has been regularly brought to account in the Hall expenditures."—*Preston*; p. 224. (*Duke of Cumberland, Grand Master.*)

*Mr. Preston* does not tell when this sum of £1000 was borrowed of sweet charity, to aid in erecting the proud temple of Vanity. He informs us, that, in 1769, the Society ordered a transfer of £1300 ; (which shows so much at least at their command ;) that they wanted £6000, to build the hall in 1776, and they raised £5000 to do it ; that they attempted to raise £2000 more in 1779, to pay their debts yet due for the hall ; that they speedily obtained the greatest part of the money ; that a new officer, with a salary of £100 *per annum, to be drawn jointly from the General Charity, and the Hall Funds*, was appointed, (not naming the day or year ;) and that, in 1783, £1000 borrowed from the Charity Fund, for the purpose of the hall, were sunk into the Hall Fund, and annihilated ! To have lost £1000, by an unfaithful officer, would have been a source of grief to all the poor, who, on a repulse from private applications, resort for relief to the *General Charity* ; but deliberately to vote it *annihilated*, is an everlasting disgrace to the Mother of Lodges, and a genuine specimen of *Masonic* morals.

We find no further mention of the charity of the Grand Lodge, until 1790, when they voted £25 a year, to the Royal Cumberland Freemasons' School ; and the last mention *Preston* makes of it, is in 1800. On a strict examination

at that time, the debts appeared considerably increased; "£7000 remained due from the Society on the account of the hall and tavern, besides the Tontine of £250 *per annum*, and the average income of the Hall Fund, after paying the interest of the debt, the Tontine, and incidental expenses, left but a very small sum towards the reduction of the principal, and many years must elapse, before the debt could be materially reduced. In order to discharge this debt, therefore, and to render THE CHARITY more extensive and beneficial, it was resolved," &c.—*Preston, p. 265.*

Thus it appears, that the Most Worshipful Mother of this charitable and benevolent Order, in the seventh year of the Grand Lodge, proposed a charity fund; in the tenth, appointed a Treasurer; in the twelfth, received a donation as a hopeful beginning of the fund; in the forty-third, gave £50 to *Masons* of the army in Germany; in the fifty-second, had £1300 at command; in the sixty-second nearly, voted £100 *per annum* to an Assistant Grand Secretary; in the sixty-sixth, annihilated £1000 of the Charity Fund by vote; in the seventy-third, voted £25 *per annum*, to an orphans' school; and, in the 83d, was anxiously contriving to pay off a debt of £7000, that the work of charity might be more extended!—How they succeeded, we are not informed.

This splendid effort of Masonry, deserves our admiration. To commence a charity fund with nothing, to keep it going five years, on the same commodity, and to invest for it in permanent *stocks* of the same, £7000 sterling, or \$31,080 of our currency, during the space of seventy years, is altogether worthy of "*The art of finding out new arts,*" in the school of old Hiram.

We have not a doubt, that the records of American lodges will show for them a reasonable degree of proficiency, in this department of *masonics*. The following extract we copy from the Boston Anti-masonic Christian Herald, of April 14th, 1830. The name of the lodge, and of the inspector, are alike concealed, but they are "pro-

perly *vouched for*," by the Editors, and will no doubt be furnished to the public, so soon as the public are sufficiently alive upon this subject, to deliver the *inspector* from the fear of having executed upon his throat and tongue, the penalty of a Mason's first obligation.

"Receipts and expenditures of a regular and highly respectable Lodge, now in operation, in Boston, (Mass.) during eighteen years:—

**LODGE,****DR.**

For moneys received at Lodge nights, for	
"makings," membership, visitors' fees, and	
quarterage, during 18 years,                   -       -	\$1,926 91
Due to the Secretary, at the close of 18 years,	65 50
	<hr/>
Gross amount of receipts,                   -       -	\$1992 41

**CONTRA,****CR.**

By amount of several items paid on the different Lodge nights, during the 18 years, for refreshments, wine, liquors, &c.                   -       -	\$984 93
For aprons, gloves, some small fees to the Grand Lodge, printing blank notifications, advertising, Secretary's fees, wax candles, &c. &c.                   -       -	804 73
For Tyler's fees, crafting, &c. &c.                   -       -	166 75
For charity, the gross amount of all the donations out of the treasury of the Lodge, during 18 years, is                   -       -	*35 00
	<hr/>
	\$1992 41

"In justice to this CHARITABLE institution, it ought to be stated, that *voluntary contributions*, (NOT AS A LODGE, the records say,) were made at four different times, and four only, (sixteen members, on an average, being present,)

\* Has this been paid? or is it in the sum of \$65 50, due yet to the Secretary, and to charity?



amounting, in the whole, to *forty dollars and thirty-one cents*, for the relief of six individuals, who had petitioned for assistance, all of whom were MEN.

"It also appears, from the records, that, during these eighteen years, only one petition of '*a poor widow*,' for relief, was presented, and that was referred to the next *Lodge night*; and there is no evidence on the records for ten months after, and as far as they have yet been examined, that the poor widow's petition was ever acted upon, or further noticed."

"This is a barren fig tree; why cumbereth it the ground?"

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### A PRIZE ESSAY FOR THE CRAFT.

#### DUTY OF ALL MASONS TO RALLY, AND TO DEFEND THEIR ORDER.

We are materials of the same temple, and are attached to our brethren of Virginia, however remote they may be from our part of the great superstructure.—*Masons of Kentucky.*

THIS would be beautiful, were the temple of Masonry holy; it has now the glory of the arch-angel fallen. The fabric of Masonry is lofty; its walls are living men; the cement that binds them together, is the oaths of the Order. Whether in Japan, or Georgia, the Masons are a part of the same mystical edifice, and are held together by the same ties. This is the true "*Universal Masonry*," that would be "*the only Universal Monarchy*;" whose capital is "under the celestial canopy of the zenith," and whose sovereign is profanely styled "*King of Heaven*."

It is plain, that this arch government is assailed: who, of its dastardly subjects, will refuse to stand in its defence? Arm ye knights of the halter! Ye "pilgrim warriors," who wield your swords in defence of innocent maidens, destitute widows, helpless orphans, and the Christian reli-

gion!" Come boldly into the field, and maintain your government with your prowess! You have a law, and by that law you are sworn to abide. You have a government that you are under oath to serve. You owe a duty to your brethren, under penalty of death. Death! a barbarous death! and you know not who is the judge of your forfeiture of that penalty! You are wholly ignorant of the time when the forfeit will be demanded! You cannot suspect in the hand of the brother, the hand of your untimely executioner! Oh! how it becomes every Mason to keep his oaths! He knows their obligations, he confesses their force, he fears their penalty, as he does sudden destruction. Should he wilfully fail, at any time on his knees at the throne of Grace, to remember a brother Mason in his devotions, it is death! Should he wilfully speak ill of a brother, before his face, or behind his back, it is death. Should he wrong him out of the value of one cent wilfully, it is death. Should he refuse to hail the sign of a brother, it is death. Should he fail to go on the errand of a brother, it is death. Should he neglect to attend the summons of the Lodge, it is death. Should he fail to apprise a brother of approaching danger, it is death. Should he neglect to rescue him from any distress, it is death. Should he allow any one to wrong a brother "out of the value of any thing," it is death. Should he betray a brother's secret, it is death. Should he refuse to espouse his cause, it is death! The laws of Draco were written in blood; the laws of Masonry are engraven on a death's head.

How can Masons fail in duty, with these awful obligations on the life and soul? If they forfeit their life to Freemasonry, as above, by the same act they forfeit their oath to the Almighty! How can they be indifferent to Freemasonry, with such dread responsibilities on their heads? Should they fail in duty, they are not the judge; should they not fail, they are not the judge; should they be deemed guilty, they may be unacquainted with their trial and con-

demnation, until "*the canvass cloth cap*" tells them, that the hour of execution has come!

How careful should every Mason be, to lift up his supplications for the brethren; and to pour forth vengeance upon the enemies of Masonry; to sympathise with every member of the brotherhood; and to cling to every living stone of the mystical temple, "right or wrong," lest in an unexpected hour, at the turn of the road, at the corner of the street, at the narrow pass, by night, or by day, death should seize and take him, for the breach of his masonic obligations! Truly, Freemasons serve a master. They should faithfully obey his mandates, or break his yoke; they should attend his calls, or publicly disown his authority; they should discharge all their Masonic duty, or renounce Freemasonry. Then we should know whose friends they are. To retain their right of membership, and to neglect the calls of the Lodge, is rank perjury, punishable with instant death. It is also as truly a breach of the obligations of Masonry, for a brother Mason to speak evil of Eli Bruce, in the matter of abducting William Morgan, as it was for William Morgan to reveal the mysteries of the Lodge; the penalty of the violated oath, is as certainly due in the one case, as in the other. The puny Mason need not flatter himself with the word "*worthy*," interposed before "*brother*." It forms no part of the oath, except to entitle him and his, to *demand charity*: to that end, the applicant must, in the words of the oath, be a "*worthy brother*;" but not so to entitle him to any other advantage, given by the oath. But, were it otherwise, Bruce is justly esteemed, by masonic law, to be worthy, until, by masonic law, he is condemned as unworthy. The fraternity have not yet condemned him; have not yet placed him in a situation, where those who keep the obligations of Masonry, are at liberty to speak evil of him, truth or not, "before his face, or behind his back." Those masons who wilfully and deliberately speak evil of him, are perjured, and subject to death, like any violator of Masonic oaths; for there is but one sanction and

one penalty to all the points of obligation in their oath.

With such strict requirements, we admire that many conscientious Masons, who are very scrupulous of the *secret* that all the world knows, should be perfectly unconscious to many other points of their obligations; as if they had learned the lesson Freemasonry intends to teach, *viz* :—that an oath is a matter of moonshine, which a man may choose, or refuse to observe. It is outrageous that Christian men should so tamper with oaths; keep what suits them, and throw the rest away!

We reason not with such infidels. They deserve to be dealt with both in the secret Lodge, and in the public assembly. They offend against all law, masonic and divine. They pretend to be Masons, and yet speak evil of those who have valiantly exposed their lives for the Order!—They pretend to regard their Masonic obligations, and yet openly refuse to attend the summons of the Lodges! They revile seceders, and are themselves wilfully guilty of perjury! They see the Masonic government assailed, and they do not lift a finger in its defence. They are mean and contemptible to each party, offending both and helping neither, a disgrace to themselves, and to their country; to society, and to Freemasonry. They would serve two masters; they would have fellowship with natural enemies; they would be held in honour in the community, and in the lodges; they are the vomit of the secret Order, to which the very dogs of Freemasonry return with loathing.

## DYING AWAY! DEAD!! EXTINGT!!!

THE enemy flatter themselves, and assure their listeners, that Antimasonry is down, in New York. They graciously allow there was such a man as William Morgan; and they will not deny, that certain rude Masons carried him violently off, which was a very unjustifiable act. A great noise was made about it, and some office-seekers, seizing the excitement, meant to ride into power upon it; "*but it is all dead in New York.*"

Travelling with a very intelligent Mason of Vermont, he assured us it was so. We called for proof: "name, we will not say a town, but any county of the state?"—He could not be particular as to counties, but he was sure it was so. "Name a town, then." That was easy: *Buffalo, Rochester, Lockport, and Canandaigua.*—Oh! what a mistake! The cause of Antimasonry never stood so fair in the state of New York, by some thousands, as at the recent town elections. Whole counties have carried our ticket entire. Buffalo has been gained from the Grand Lodge this election; Lockport and Rochester, are fortified with increased majorities; and Canandaigua totters under the fire of the Antimasonic battery.

Masons must give it up, that Antimasonry grows, though fifteen days buried in the ground with old Hiram Abiff. There is no concealing it; and there can be no use in denying it, only for the poor proof it affords to Masons of their virtuous estimation with the public. "So pure and charitable a body cannot be any longer the object of republican jealousy; *therefore*, by the veracity of Freemasonry, *the excitement is DEAD!*" This is enough for a hoodwinked understanding. But the people are not hoodwinked. They have learned to receive Masonic assertions, like Masonic antiquity, with some thousand *per cent.* off. Antimasonry is triumphant: its successes are a continual feast. The news from all quarters, and the state of

the cause in this city, agree to gladden the heart, to brighten the countenance, and to strengthen the hands of Antimasons. Our friends "wax valiant in fight;" our enemies know not whether to stand, or fly. Recent political movements show, that the struggle for public office is between Freemasons, and the People. Who will conquer in that war?—The 53d degree will not be dark enough to hide the Mason office-seekers from the indignation of the People.

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*Installation of the Grand Officers of the GENERAL GRAND ROYAL ARCH CHAPTER OF THE UNITED STATES, in the City of Washington, April 3d, A. D. 1830, and in the year of Masonry 113, and in the year of Royal Arch Masonry 69.*

In this the masons had a plan. No doubt the whole scheme was carefully matured in the lodge-room, where religion and politics are alike forbidden to enter. *High Priests* have, nevertheless, a name connected with religion, and the names of the High Priest and his Deputy, on this occasion, are well known in politics. The art of *wunderwerkynge* reconciles the most opposite characters, and brings strange contradictions into perfect harmony; whereby the Republican Senator publicly accepts of a Royal Arch crown, and the Minister Plenipotentiary assumes the *mitre*, without interfering with politics or religion!

We expected amusement from the perusal of a description of their robes and jewels, their breast plates and ephods and aprons, and the long train of masons and circumstances attendant upon the solemnization of Royal Arch rites, at the Capital, during the session of Congress; but whether the visit to the tomb of *Brother Washington*, sickened the fraternity of parade, insomuch that they sought retirement in the *sanctum* of the lodge, for the *debut* of Edward Livingston and Joel R. Poinsett, *Esquires*, in the raiment of Aaron, the brother of Moses; or, whether Antimasonry has put a check on Royal Arch appetite for vain glorious display, the *National Intelligencer*, of the 22d of April, brings the first notice of the doings, and then gives only three speeches and one toast on the great occasion.

These are grave, and we shall gravely notice them.

"The Hon. Edward Livingston, of Louisiana, having been duly installed as General Grand High Priest, and conducted to the chair, rose, and addressed the assembly.

*Companions and Brethren!* For the first time in the history of our country, persecution has raised itself against our honorable fraternity. It does not, indeed, as in other countries, incarcerate our bodies, strain them on the wheel, or consume them in the flames of the inquisition; but its attacks are, to an honorable mind, as unjustifiable. It assails our reputation with the blackest calumnies; strives, by the most absurd inventions, to deprive us of the confidence of our fellow citizens; belies the principles of our order, and represents us as bound to each other by obligations subversive of civil order and hostile to religion.

What shall we say to these imputations? Shall we recriminate? Shall we challenge a comparison between the characters, services, and virtues, of those who have been, and now are, the ornaments of the craft, and of society, with the characters, services, and virtues, of the proudest of our accusers? Shall we point to wretches relieved from misery by our charity, the deadly enmities reconciled by our interposition, the disconsolate stranger comforted by masonic kindness in a foreign land, the tears of widows and of orphans dried by masonic affection, and the broken spirit healed by masonic consolation? Shall we condescend to justify ourselves against imputations, too atrocious to be preferred but by malevolence, too absurd to be credited but by the grossest ignorance? or ask whether any American can doubt about the purity of principle in a society over which Washington, and Warren, and Clinton have presided—to which Franklin and Montgomery, and so many of our revolutionary statesmen and heroes belonged, whose lives were passed in the service of their country, who honored it, while living, by their virtues, and who died in its defence, and of which Jackson and La Fayette, and a thousand others whom the people have delighted to honor, are actually members?

Shall we use these, and the numerous other conclusive arguments, to repel the accusations that are made? Not, my brethren, by my advice. Calumnies so absurd as are uttered against us, are best met by dignified silence. An intelligent and enlightened community will not be deceived by them. And we should be just, and reflect how much cause for high excitement has been given, by the outrageous abduction of a citizen, dragged from his family and friends, in the midst of a populous state; followed up, most probably, by the perpetration of a most atrocious murder.



'It was natural, from all the circumstances of this most extraordinary and savage act, to believe that it was committed by masons.

'It was in human nature, unenlightened and prejudiced human nature, to impute the cause of the offence to some secret tenet of the fraternity, and to involve them in the criminality of their guilty members.

'It was natural that ambitious men should keep up the excitement, and direct it against political adversaries for their own elevation.

'And it was quite natural that men should be found simple enough, not to see through their views, credulous enough to believe their absurd tales, or sufficiently unprincipled to propagate them, knowing them to be false.

'All these considerations should make us indulgent to the feelings of others, and severe in repressing our own. Indignation is natural when we hear the Society to which we belong, accused of prompting by its doctrine a detestable crime; and we are, on every occasion, tempted to ask with warmth, How is it, that, even supposing a foul murder to have been committed by masons, and that they were incited to it by masonic enthusiasm, and a mad perversion of its principles? how is it that you can, on this account, entertain the absurd idea that such are the true tenets of a society, among whose members were men who have for ages been distinguished for every virtue, for patriotism, disinterestedness, and charity—and which now contains some of those most celebrated for religion, morality and worth, pious ministers of the Gospel, upright magistrates, men of all professions, exemplary in their lives and conduct? Might you not as well ascribe to our holy religion the crimes of those who, in all times, have, by their mad bigotry and enthusiastic zeal, committed murder, and spread devastation in the name of a God of Mercy and Peace? Let us, my brethren, render Him our most grateful thanks, that, in the annals of our order, this is the first instance of a crime that could be, by any probability, ascribed to imaginations heated by a perverted sense of duty—let us bend in humble acknowledgment of His divine goodness, which has inspired the brotherhood with such a sense of their duties as masons and men, that they may challenge a comparison with an equal number from any rank and profession, for obedience to the laws, the performance of all public duties, and the practice of private virtues. Let us pray for the continuance of His aid, that we may be strong in FAITH, rich in HOPE, and abundant in CHARITY. Let the circumstances of the times be an additional motive for us to watch over our conduct, to improve our lives, give no cause for suspicion; and disdaining any other defence, let our answer to our calumniators be—OUR LIVES.' ”

Yes, *Most Excellent!* The character of your institution is assailed, while your position respecting the general character of its illustrious members, is admitted. Your confession of the guilt of masons in the "*savage act*" of Morgan's abduction, and of their deeper guilt, "*most probably by the perpetration of a most atrocious murder*," coincides with the truth of masonic disclosures, to justify our assault; and the names of Washington, Warren, La Fayette, and Jackson, are allowed to maintain your position.

The question now is, whether you, with these patriots, governed by your well-known principles of honor and integrity, have honestly received and passed a *counterfeit system*, for genuine morality? or have those masons who violated the laws of our country, and the holy rights of an American citizen, in obedience to their conceived obligations to Freemasonry, grossly abused the hallowed maxims of the mystical order?

This is a plain question. The people are seeking a true answer. Sheriff Bruce, and the sixty or seventy *respectable men*, who were active in the abduction of Wm. Morgan, will certainly justify their conduct by the plainest points in the obligations of the order, while the enlightened gentlemen, *High Priests, Et cætera*, are ready to abhor their conduct. The people have an interest in the decision; and they take neither the interpretation of Sheriff Bruce & Co., nor the interpretation of the honorable Nobility of Freemasonry; but, like honest and intelligent citizens, they do their own work, they interpret for themselves.

In order to that, their first inquiry is, not into the character of *Masons*, but of masonry; and having abundance of copies of *Morgan's Illustrations*, it is the most natural thing in the world, to appeal to that book. Here they find, and will find, ample proof that the illustrious brethren of the order have been grossly duped with folly for wisdom, and with licentiousness for correct principle. This conclusion is unavoidable; no sane mind can read it, and doubt. Freemasonry is revealed there, and there the points of the masonic obligations are plainly written, which maintain the exposition of Bruce and his accomplices. Five hundred thousand *freemen* in the United States have deliberately come to this conclusion, and half that number, we believe, are ready, this day, through the ballot box, to render up their verdict upon the *public* trial of the *system*, GUILTY.

"The Hon. Joel R. Poinsett, of South Carolina, was next installed, as Deputy General Grand High Priest. After taking his seat in the East, he rose, and spoke as follows.

"*Companions and Brethren*: I cannot but regard the clamors which have been raised against us, from whatever cause they may originate, (and the charitable and noble principles of our order lead us to judge favorably of the motives of our adversaries,) as a fortunate circumstance; for it will induce us to be more mindful than ever of our duties as masons, and to practise more earnestly those virtues out of the Chapter, which are inculcated in it. Those persons who have organized themselves into an opposition to masonry, cannot know what the virtues and duties taught by our venerable traditions really are, or they would be convinced that to be anti-masonic, is to be anti-moral, anti-charitable, and in this country, anti-christian and anti-republican. If they would only read the prayers and charges of the volume I hold in my hand, (the *Ahiman Rezon*,) they would not say 'we are opposed to all conventions of men where such doctrines are taught—we will withdraw our trust from all those who are guided by such principles.' If they knew the benefits derived from our honorable and wide spread institution by the poor and distressed in distant and foreign lands, by the shipwrecked mariner, the wounded soldier, and the heart-sick traveller, they could not say to their fellow citizens, 'we will deprive you of these advantages—you shall renounce them, or we will put you to the ban.' No American would so act. The Anti-masons must labor under false impressions, and the cloud which now hangs over us will soon be dispelled by the light of truth."

Right, brother; we present you our "right hand, in token of our brotherly love and esteem." We echo with applause, your last words: "*the cloud which now hangs over us will soon be dispelled by the light of truth.*" We kindly retaliate the charge of *delusion*, and substantiate our charge, by an appeal to the very book you hold in your hand, the *Ahiman Rezon*.

This is the masonic name of the Book of Constitutions, first published by Lawrence Dermott, Deputy Grand Master of the Grand Lodge of *Ancient Masons*. London, 1764. From its loins came, 1. *Ahiman Rezon*, by the Grand Lodge of Pennsylvania. Philadelphia, A. D. 1784. 2. *The Maryland Ahiman Rezon*, by the Grand Lodge of Maryland. Baltimore, A. D. 1797; 2d edition, 1826. 3. *The True Ahiman Rezon*, by the Grand Lodge of New York. New York city, A. D. 1805. 4. *Ahiman Rezon*, by the Grand Lodge of South Carolina, A. D. 1807; 2d edition, 1822. How many more there are, we cannot say; and which of these Mr. Poinsett used, does not appear.

We should be sorry to select any thing to the prejudice of Freemasonry from her Constitutions, on this occasion, did not the Deputy Grand High Priest hold up the book, and give the challenge to *opposers* :

"If they would only read the *volume* I hold in my hand," (the Ahiman Rezon.)

The parent *Ahiman*, we cannot quote, but three of his sons teach the following doctrines, which being to our purpose, the reader will excuse our selecting, to the neglect of some better maxims, and pretensions less absurd.

*Certain Questyons, with Answerees to the same, concerning the*

### MYSTERY OF MACONRYE.

*Wryttenne by the hande of Kinge Henrye the sixthe of the name, and faythfullye copied by me, JOHAN LEYLANDE, Antiquarius, by the commande of his highnesse.*

They be us followethe :

*Question.* What mote ytt be ?

*Answer.* Ytt beeth the *skylle* of nature, the understandyng of the myghte that ys *hereynne*, and its sondrye *Werckynges* ; sonderlyche, the *Skylle* of *Rectenyngs*, of Waighes, and *Metynge*s, and the treu manere of *Faconnyng*e al thynges for Mannes use, *headlye*, dwellynges. and buyldynges of alle kindes, and al oðher thynges that *make gudde* to manne.

*Question.* Where dyd ytt begyne ?

*Answer.* Ytt dyd begynne with the fyrste menne in the Este, which were before the fyrste manne of the Weste, and comyng Westlye, ytt hathe broughte herwyth alle Comfortes to the wylde and Comfortlesse.

*Question.* Do the Maconnes descouer here Artes unto Oðhers ?

*Answer.* Peter Gower whenne he journedde to lerne. was fyrste made, and anonne techedde ; evenne soe shulde all oðhers be yn recht. Natheless, Maconnes hauethe *alweys* yn every che Tyme from Tyme to Tyme communicatedde to Mannkynde soche of her Secrettes as generallyche myghte be usefulle ; they haueth keped backe soche *allein* as shulde be harmefulle yff they commed yn euylle Haundes, oder soche as ne myghte be *holpyng*e wythouten the Techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the *Freres* more strongelyche togedert bey the Profytte, and commodytie comyng to the *Confrerie* herfromme.

*Question.* Whattes Artes haueth the Maconnes techedde Mankynde ?

*Answer.* The Artes Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governemente, and Relygyone.

*Question.* How commethe Maconnes more teachers than oðher Menne ?

*Answer.* They *hemselfe* haueth allein the Arte of syndinge neue Artes, whyche Arte the flyrst Maconnes receaued from Godde; by the whyche Arte they syndethe whatt Artes *hem ple-sethe*, and the treu Way of techynge the same. Whatt other menne doethe fynde out, ys *onelyche* bey chance, and herfore but lytel I tro.

*Question.* What dothe the Maconnes concele, and hyde?

*Answer.* The concelethe the Arte of flynding neue Artes, and thatys for here owne Proffyte and *Preise*; they concelethe the Arte of kepynge Secrettes, that see the Worlde mayeth nothinge concele from them. Thay concelethe the Art of *Wunderwerckinge*, and of *fore sayinge thynges to comme*, thatt so thay same Artes may not be usedde of the wyckedde to an euille Ende; thay, also, concelethe the Arte of chaunges, the *Wey* of Wynnyng the Facultye of *Abrac*, the Skyлле of becomynge gude and parfyghte wythouten the Holypnges of Fere, and Hope; and the Universelle Longage of Maconnes.—*See Ahiman Rezon, New York, p. 48.—Freemason's Library, and General Ahiman Rezon, Md. p. 8 —Ahiman Rezon, Pa. p. 3.*

Next followed the dinner and songs.

"In the course of the entertainment, the Honorable BENJAMIN C. HOWARD, of Baltimore, Grand Master of the State of Maryland, being called on for a toast, rose and addressed the company as follows:

"I cannot believe, that the Institution, which has passed safely through centuries of intolerance, and nations in a state of semi-barbarism, can be destined to be seriously impaired in a country of advancing refinement and toleration. Before the era of printing, our lodges were practical schools, where the principles of science were taught, as well as the rules of morality enforced; and it would be indeed remarkable, if the task of demolishing such an Institution, should be reserved for a people, who are deservedly proud of their attachment to knowledge of every description.

"It has remained, however, for a portion of the American people to discover, that an Institution which has always, even in the midst of Polytheism, taught the unity of the Divine Being, is irreligious; which has inculcated charity in its most enlarged sense, is exclusive and intolerant: which disclaims all sectarian creeds, is illiberal; and which advocates and enforces the equality of man, is inconsistent with republican government.

"I offer you the following toast:

"*The Spirit of Anti-masonry.*—May its diffusion be exactly commensurate with its liberality, its toleration, its charity, and its republicanism."

We like this toast; we will remember with gratitude the gentleman who offered it, in the fulness of our heart, to offer it another day, when "*the spirit of Antimasonry*"

has overtaken *him* ! We know what the difference is between him, and Antimasons, too well to doubt, that the time is coming, when he will spurn, with honest indignation, the institution that professes to have "*passed safely through centuries of intolerance,*" while its constitutional existence among the societies of the earth, is dated A. D. 1717 ! when he will abhor the deceitful institution, which pretends, that "*before the era of printing, its lodges were practical schools, where the principles of science were taught, as well as the rules of morality enforced ;* but whose earliest printed records show, that its first 106 lodges were the inmates of the same number of London dram-shops !

The language of the dignitaries of Masonry, at the Installation, is worthy of the men, and worthy of the age, so far as the premises of Freemasonry are to be taken for granted, which premises they do take for granted, but Antimasons dispute.

We differ in our historical views ; and, although it seems fearful to match our puny stock of Anti-masonic lore, with the full-blown honours of Most Worshipful Freemasons, yet we are half inclined to believe, that our *researches* have put us more correctly in possession of the facts, than the *gavel* has put the Grand Master.

The Fraternity, and their supporters, should bear in mind, that public opinion is not fettered by Masonic oaths ; it will be formed, not by the *dictum* of Masons, or Anti-masons, but by the evidence of the light of truth, bursting through the *savage act* of kidnapping a freeman, through the book which gave occasion to such barbarity, and through all the subsequent disclosures of Freemasonry, by which its inmost recesses are exposed to the sober view of an intelligent public. This light does not shew that all Freemasons are rogues, but that their system tends to make them so. They deny it. The judgment lies with the sovereign people, to whose decision, even the High Priests and Grand Masters of Freemasonry will yield cheerful obedience.



## THE TOMB OF WASHINGTON.

"Then in our songs be justice done,  
"To those who have enriched the art,  
"From Jabal down to Washington,  
"And let each brother bear a part."

We have read in the *Washington Telegraph*, of the 21st of April, the account of the Masonic procession to Mount Vernon. We thank the "Most Worshipful Grand Lodge of the District of Columbia," for treating us to this display. At the North, such parade is quite out of fashion; the knowing ones think Freemasonry dead; and even suspicion is lulled, when CLINTON HALL, in the midst of 3000 Masons, lifts up its battlements, without a memento to the late High Priest, or to the present Grand Master of the Order in New York, placed under the corner stone! But a simple Methodist church, at Alexandria, (D. C.,) is enough to bring out the Grand Lodge, and the *Tylers*, the square, compasses, three *lights*, Book of Constitutions, trowel, plumb, mallet, and Grand Master, with a herald on each side, bearing a golden rod! Wine, corn, and oil, were used to fill up the measure of ceremony; and, altogether, the effect of the show is impressive on minds that confide in the tradition of old Hiram; but to others, it is ridiculous.

The speeches and addresses of "Most Worshipful G. M. JOHN N. MOULDER, and S. H. JENKS, are entitled to praise, so far as Freemasonry is true; but the system being false, its praises turn to their shame. Let them answer;—Let any man answer,—What has such a thing, as in Bernard's *Light on Masonry*, stares Freemasons in the face, lawfully to do with laying the corner stone of a *Christian church*? Grand Master Jenks might better be attending to the challenge of the Anti-masonic Convention of Massachusetts, to deny Bernard's book, if his Grand Lodge dare!

Preparing to lay the corner stone, Most Worshipful Brother Moulder says:—"Our institution teaches us how to lay that "*corner stone*," which will prove a permanent and indestructible foundation, upon which we may, with safety, erect a *moral* temple, just and beautiful in all its proportions—a temple against which nothing ultimately will prevail—a temple, which will arise from the ruins of creation, and will be devoted to the service of the Architect of the Universe."

Think of it, most worshipful, that the institution whose



first Grand Master was *Anthony Sayer*, whose first Grand Lodge was in the *Apple-tree Tavern*, whose first 106 Lodges, are all recorded in *Anderson's Book of Constitutions*, by the names of *London Taverns*, alone ; whose first Grand Chaplain was *hung at Tyburn*, A. D. 1777 ; whose largest benevolence was to annihilate, by a formal vote, £1000 of a fund consecrated to charity ; whose ways are a mystery, and whose pretensions are vanity and a lie, imposing nonsense upon young men for the wisdom of Solomon, and frivolity for apostolic sobriety, should teach men to erect an eternal temple, devoted to the service of the Almighty ! Future generations will not believe it ; the credulity of the next age will not receive it, that men, who speak and think with force and vigor, should have bowed their honours to this hideous monster, so late as 1830 ; but let them use the tools of "*the captives from Babylon*," to remove the corner stone of the Associate Methodist Church in Alexandria, and they will find a plate with this inscription :—

"This house, erected to the worship of Almighty God, by the Associated Methodist Church of Alexandria, Rev. William C. Poole, minister in charge. This corner stone was laid by the Grand Lodge of the District of Columbia, March 29th, A. D. 1830, and of the 54th year of American Independence. JOHN N. MOULDER, Esq., Most Worshipful Grand Master."

After this ceremony was finished, the Fraternity took up the line of march for the tomb of "Brother" Washington.

Mount Vernon is nine miles from Alexandria, and a bad road ; the Fraternity wisely took a steamer, instead of a coach. But even this convenience, added to a polite invitation, could not induce the attendance of the Past Grand Master of Tennessee, or the Mayors of Washington and Georgetown, or even the commander of Fort Washington, opposite Mount Vernon, or, (the unkindest cut of all,) Ed. Livingston, or J. R. Poinsett ! "Busy," or "in poor health," is excuse enough, without impeaching the attachment of Masonic nobles to the first principles of their Order : but we regret, that the President of this Republic, should publicly say of the march, *in ample form*, from the Church corner stone to the tomb of Washington,—"*The memory of that illustrious Grand Master, cannot receive a more appropriate honour, than that which religion and Masonry pay it, when they send their votaries to his tomb, fresh from the performance of acts which they consecrate.*"

Washington a Grand Master! So was Nimrod, if we believe *Anderson*. It is time the name of Washington was disabused of the fraternal hug of Freemasonry.—Washington was a gentleman who treated all men with courtesy. If the Masons introduced him into the mystery of three degrees, as a compliment, and repeated to him the Apprentice's lesson of "brotherly love, relief, and truth," with the oaths of Jachin and Boaz, which, in his day, were alone used, Washington might have misunderstood the matter, as much as those who honestly would pay him the compliment, and as those who stand in the full light of modern disclosures, and throw "*a sprig of cassia*," with a mystery, upon his tomb.

Next December, the remains of Washington are to be removed from Mount Vernon to the Capitol. Seeing this fondness for honouring themselves, by idly hanging about the tomb of the illustrious deceased, we anticipate a prodigious train of finical aprons in the procession of that solemn occasion, unless the good sense of the public interferes. We enter a protest against any attempt to mingle the mummery of that book for which William Morgan died, with the solemnities of the re-interment of the Father of his country; we protest against the Tyler, with his sword, the Steward with his rod, the Herald with his wand, the Grand Master with his most worshipful title, &c. having any part, or place, in the funereal train. Were the removal the act of his heirs alone, they might arrange it; but as it is the act of the Republic, we have a right to speak, and to publish our earnest entreaty, that no sign of the profanity of *the burning bush*, or of *the sealed obligation*, may be allowed to appear in that national procession.

We know that eminent men are sometimes made Masons by the Grand Master's word of mouth, in England, and that it was attempted so to make one gentleman in Worcester, (Mass.) thirty odd years ago. So Washington may have been made; and, if his admission was at Salem, (Mass.) after taking the command of the American army, the probability is, that he did not actually play the fool, or swear, in the common forms of Masonry.

We do not assert a negative, but for the purpose of eliciting information, we challenge the Fraternity to prove their affirmative: to show the time and place that he took the first degree; when, and where he took the second, and the third degrees. And, as they often claim him for *Master* of a Lodge,—of what Lodge? And, as they claim him for Most Worshipful Grand Master of a Grand Lodge,

of what Grand Lodge? We challenge them to give the names of his *wardens and deacons*, his *tyler* and *sword-bearer*; to give any evidence, that ever, in his life, he took the least part in the fooleries and oaths of Freemasonry; to exhibit proof, that he was ever inside of a lodge-door, or took any interest in the Mystery, *beyond a polite answer to the complimentary letters of respectable bodies of Freemasons*.

We have a right to demand of the Masons, proof of their relationship to Washington, more substantial than his civil replies to their formal compliments: at present, we have no other.

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### WILLIAM MILLER.

INTELLIGENT men concede, at length, that William Morgan was murdered by Freemasons. The circumstances of his death, are in the keeping of breasts, sworn to conceal murder and treason; they may be inferred, however, from the following extract of the affidavit of Samuel G. Anderton, relating to the murder of William Miller, in New Blue Lodge, No. 272, at a meeting held in Christopher Greenwood's house, on Limekiln Dock, Belfast, Ireland, 4th of June, 1813. Numbers testify to the verdict of the Coroner's jury, held on the dead body, 5th June, 1813.

Miller was decoyed to the Lodge, to be made a Knight Templar, *free of expenses*, and kindly to silence his scruples of the honesty of Freemasonry, by the impressive ceremonies of that august degree!

"He was led along slowly from the west up near his executioners, when some one said, 'Who comes there?' the answer was bawled out, as they seized him. 'a damned traitor, who has broken his obligations!' with that, he exclaimed, 'O, my God! are you going to murder me! O my wife! my children!'" The agony, the strong struggle, and the half-smothered utterance of these words, and the final shriek! as the cap went over his head and face, pierced me to the heart, and was enough, as I should think, to have softened the hearts of savages, if they had not taken masonic oaths. Those horrid sounds of the tortured victim, seem still to ring in mine ears. No sooner was the murderous cap down over his face, and his whole head enveloped, than, at the same instant, the Swede and Dane appeared to spring, with all their might and strength, drawing each in opposite directions, by the ropes, or cords, around his neck!! Poor Miller, after the most frantic struggles, like a person in a fit, then settled down to the floor in the most dreadful convulsions.——

Before I left Belfast, I heard, by common report, that the body was taken up the next day out of Limekiln dock, and that a Coroner's Inquest decided, that *WILLIAM MILLER was murdered by persons unknown*.

SAMUEL G. ANDERTON.

Sworn before JOHN W. QUINCY, Notary Public.

BOSTON, 15th March, 1830.